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rother, it was not till nearly three years after, that she publicly professed her faith in Christ. From that time till death released her from the

He walked with God on earth, exemplifying in his life the doctrine of God our Savior.

"EDWARD COLES is by birth a Virginian of good family, and was several years Private Secretary to General Washington. After acquiring a considerable estate in lands and Negroes, he retired from business to enjoy the pleasures and endearments of domestic life. But there was in his mind a principle which, even though surrounded with all the comforts which outward circumstances could bestow, disturbed his repose, clouded the sunshine of

POWER OF TRUTH

From the same letter as the above.

ONE TAKEN AND THE OTHER LEFT

From the Portland Mirror.

A pious tender father, asked his refractory son, one Sabbath morning, if he was going to attend meeting? The child answered that he was not. "Why?" said the father. "I have a sore foot," he answered. But you shall ride, and I will walk. The child being resolved not to go, made many objections which the father answered in a similar way; until the son, no longer able to hide the opposition of his heart, broke out as follows: "I will go, but I will not hear one word." He then set away in a passion. But God, who is mighty in wisdom, and seeth not as man seeth, had determined that he *should* hear. His sins were set in order before him in such a manner, that he was unable to leave the place without assistance. He remained for several days in great distress, and then found peace in the blood of Christ. He is now a preacher of that gospel which he once so heartily despised.

Anecdote of a Christian Hindoo.—Mr. Powley of the Church Missionary Society who is now in India, states the following in his Missionary Journal: Oct. 8, 1821.—A striking circumstance occurred the other day in Benares. A shopkeeper, a Hindoo, sitting in his shop reading a Hindoo translation of St. Matthew's Gospel, was so much affected that he began to weep bitterly; this being observed by another Hindoo, he was grossly affronted and abused; "because," said the other, being a Hindoo, he should not pay so much attention and regard to Christians' books, and be thus affected while neglecting to attend to his own Shasters." This undeserved treatment so provoked the man, that a quarrel ensued; and he was about taking the offender before a magistrate. At this moment a native Christian happening to pass heard the particulars: he exhorted the complainant to forbearance and resignation, reminding him of what Christ, whose gospel he was reading, had endured for sinners, without returning evil for evil. The Scriptures, we see, are either distributed not perused in vain.

For the Boston Recorder.

The subject of this obituary notice born in

loved her husband, nevertheless she was
 well to spend her time in gay amusements and un-
 profitable parties of pleasure. While the daugh-
 ters of fashion were roaming abroad in pursuit of
 happiness, she always found her sweetest enjoy-
 ment in the family circle. Discreetly to manage
 her domestic concerns, to promote the happiness
 of her husband and train up her children for use-
 fulness and piety, constituted the business of her
 life, and afforded a source of unfailing enjoyment.
 The natural sweetness of her disposition and
 gracefulness of her manners made her a tender
 mother, an affectionate wife, a valuable friend;
 and secured the affection and esteem of all her ac-
 quaintances. Whoever knew her best esteemed
 her most; and long will her virtues be loved and
 her memory blessed by all with whom she was
 conversant.

When such native amiableness is united with
 Christian piety it renders loveliness still more
 precious. Such was the fact in the present instance.
 Though seriously impressed by the death of her
 mother, she was, however, so happily and so early re-
 stored to health, that she was able to resume her

rother, it was not till nearly three years after, that she publicly professed her faith in Christ. From that time till death released her from the

of a docile and brilliant mind, and was greatly loved by her parents and all her acquaintance. At "one thing was needful;" she had no satisfactory evidence of an interest in Christ—and it was not until the late Revival in Hanover, that her attention was arrested, seriously and anxiously to inquire "what shall I do to be saved?" The revival began among the youth, and Eliza was one of the first that trembled at the word of God, and "sought repentance carefully with tears." At the third meeting of young people, she was among the number who arose in tears, desiring to be particularly remembered in the concluding prayer.

the same evening, before she reached her father's house, she rejoiced in the great salvation. Soon after this, she entered into solemn covenant with the Church of Christ. From that time to the day of her death, she appeared to walk humbly before God. In the last hours of her life, when the "pangs of death" were upon her, her distress was great; but she said her sufferings were nothing compared to Christ's, who died for her and a guilty world on the cross." She said to her afflicted little brothers and sisters, "O that you had the consolations of religion! Do seek to obtain an interest in Christ." When inquired of repeatedly, "If still trusted in God?" she uniformly answered in the affirmative, and added "Jesus is a friend at stickth closer than a brother." Thus she fell asleep in death.—[Communicated.]

He walked with God on earth, exemplifying in his life the doctrine of God our Savior.

MISSIONARY.

Condensed for the Boston Recorder, from the Missionary Herald for February.

PALESTINE MISSION.

Journey of Messrs. Fisk and King from Cairo to Jerusalem, through the Desert.

Messrs. Fisk and King returned to Cairo, from their tour into Upper Egypt on the 24th of March, 1853. The following extracts illustrate the manners, customs, and state of the country.

Near Shoubreh we met a crowd in the street composed principally of women and children following some soldiers, who were leading along a number of Arabs with their hands bound. The women were weeping, and shrieking, and crying, "My liver! my liver!" We found, on inquiry, that the young men had been pressed as soldiers by order of government. The process is this.—Government sends out men to the villages with orders to return with a certain number of soldiers. They go and seize the first promising young men they can find. One young man had fainting, and an old man was carrying him off, followed by women who rent the air with their cries.—We had scarcely left this crowd before we met a man carrying a corpse on a mule, probably to bury it. It was merely wrapped up in a mat of reeds. The whole was a piteous and affecting scene.

April 2. Made a visit to the Ewri Beshir at his retreat on the banks of the Nile above old Cairo. He has with him a number of attendants and soldiers from Mount Lebanon, Druses and Maronites. He incurred, some time since, the displeasure of the Porte, and an order was sent for his head. He, however, found a safe retreat with the Pasha of Egypt, through whose mediation, and, if our information is correct, by means of a present of 100,000 dollars, he has obtained pardon and a firm restoring him to his former authority. He received us very favorably. He knew something of America, and when we told him we were Americans, he gave us a salutation, and an expressive look, which flattered our national pride. When he learned that we intended going to mount Lebanon, he said he should expect to see us there, named a place which he said would be the best for learning Arabic, and promised to give us a letter for that place. We were struck with the stout, robust appearance of the Druses and Maronites.

April 3. Called on Osman Nouredin, the President of the Pasha's College. We gave him some literary pamphlets, and Erskine on the Evidence of Christianity in French. He treated us very politely, but received Erskine's work with a look, which showed that it was not very acceptable. Called likewise to-day on the Armenian Bishop, Gregory. He gave us a letter for Jerusalem.

[Messrs. Fisk and King were in Egypt about three months, during which time they distributed, or gave away for distribution, 3,700 tracts. They also gave away 256 copies of the Bible or parts of it, and sold 644 (in all 900) for 2378 piastres, or about 183 dollars.]

[We now commence the description of their journey from Cairo to Jerusalem, in the course of which they passed through the same desert, tho' not through the same part of it, which the children of Israel passed through when escaping from Egyptian bondage to the promised land of their inheritance and rest.]

Commencement of the Journey.

Monday, April 7, 1853. Soon after sun-rise an Arab Sheik came with our camels. We had engaged 13, and were to pay six dollars and a half for each, for the journey from Cairo to Jaffa.—Four were for ourselves and servant, one for our guide Mustapha, one for water, one for provisions, four for our trunks of books and clothes, and two for the books of the Bible Society and the Jews' Society. We had purchased four goat skins and four leather bottles, in which to carry our water.

We had hoped to find a caravan going through the desert, but finding it not likely that we should go for some weeks, we prepared to set out alone.

At 9 o'clock we took leave of Mr. Salt and his family, and rode out of town; and after arranging our baggage, commenced our journey at ten in regular order for Syria. As we started, a Turkish Dervish and two or three others joined our caravan. We passed a little way from Matariha, and the obelisk of On or Heropolis. Till one o'clock we rode in the edge of the wilderness, with its immense extent stretching away to the right, and the fertile plains of the Nile to the left. At one o'clock we led into the fields, still near the desert. At nearly 4 o'clock, after riding more than five hours, course E. N. E. we pitched our tent on the sandy plain near the village Abu-Sabel. Here a number of Mussulmans and several Armenians joined our caravan. They had been waiting at the village for a caravan to pass, with which they might go through the desert.

In the evening we observed the monthly concert of prayer.

Tuesday 8. We arose at 5, and at six resumed our journey. At 8 we passed a village in a grove of palm trees. At half past 11, having rode on with our guide, trotting our camels till we were almost out of sight of the caravan, we stopped to rest under the shade of a tree. Here we felt the force and saw the beauty of the comparison, "like the shadow of a great rock in a weary land." The caravan came up in half an hour, and we went on. At one, after riding seven hours, course N. and N. E. we pitched our tent on the road near the village Bilbes. Found the thermometer in our tent at 85 deg. In our room at Cairo it had been for some time from 70 to 76 degs. We have hitherto had fertile fields on our left hand, and the barren desert on our right. In looking off upon the desert we have observed at a distance the appearance of water. The illusion is perfect, and did we not know that it is a mere illusion, we should confidently say that we saw water. It sometimes appears like a lake, and sometimes like a river. As you approach it, it recedes or vanishes. Thus are the hopes of this world, and the objects which men ardently pursue, false & illusive as the streams of the desert.

Account of the Caravan.

Wednesday 9. Bilbes being the last village before crossing the desert, our attendants were employed in getting things for themselves and their beasts, & we did not set off till half past nine. Several Turks, Arabs & Armenians here joined our caravan. After entering the desert, we counted the persons belonging to the caravan, and found the whole number 74, with 44 camels, 57 asses, one mule, and one horse. Several of the camels are loaded with merchandise, and most of the camel-drivers perform the whole journey on foot.

At half past 2, after riding five hours, we pitched our tent on the plain called Rode in Wolton. Thermometer in our tent at 79 deg. Asked the Dervish Hadji Mustapha, what a Dervish is. He replied, "One that eats what he has to-day, and trusts God for the future." "Are they priests?" "They are among Turks what priests are among Christians." "Are they monks? or can they marry?" "Some marry, others not, as they please."

Journey in the Desert.

Most of the time to-day we have been rising a gentle ascent, course E. and N. E. We are now in the desert out of sight of the inhabited world. Its appearance however, is not so perfectly barren as we expected to find it. Almost every where we see thistles, grass and flowers growing out of the sand, though thinly scattered, of stunted growth, and of a dry and withered look. When we stop, we select a good spot for our encampment, raise our tent on its two poles, and stretch

out the ropes and fasten them to the earth with pins, and then arrange our trunks and boxes of books, so that they serve us for tables, chairs, and bedsteads.

Thursday 10. When the caravan stops, the camels are turned out to feed on the thistles, weeds and grass which the desert produces. At sun-set they are assembled and made to lie down around the encampment. Yesterday afternoon four of them which carried merchandise for an Armenian, went off, and could not be found. Two or three men were despatched in search of them. This morning they were not found, and we arranged our baggage so as to give the Armenian one of ours. The rest of the company, also, gave him assistance in carrying his baggage, and we set off at seven. Saw a mountain at a great distance on our right, and a village far off on our left. In the course of the day the four camels were found at a distance, and brought into the encampment at evening. At 2, after seven hours travelling, we pitched our tent at Mahsina.—Thermometer in the tent 84 deg., in the sun 104 deg. Here is a well of what we call here in the desert good water. The goat skins, which we took to carry water in were new, and have given the water a reddish color, and an exceedingly loathsome taste.

[In the evening they found, that the butter, which they had put up at Cairo for their journey, had, like the manna which the Israelites kept over night, "bred worms," so that they could not eat it.]

[Thrice, during the forenoon of the next day, the passports of the different companies composing the caravan, were demanded, by Arab soldiers, patrolling this part of the desert for the purpose of stopping travellers who were destitute of passports.]

Far on our right hand, we saw a range of mountains. Our course in the morning was nearly E.; afterwards it varied to nearly N. Our road hitherto has been alternately loose moveable sand, and hard sand mixed with gravel.

[The singular combination of events, described in the following paragraph, took place during this day.]

After some refreshment, we took a Persian Testament, and Genesis in Arabic, and went to Hadji Mohammed, the Dervish. We sat down with him on his blanket spread on the sand, with the sun beating on our heads, and then showed him our books. He reads well in Persian and Arabic. Of the other Dervishes not one knows how to read. While we were reading with him, most of the Dervishes, and several Turks and Armenians gathered around & listened. Mohammed read in Genesis, and said it was very good. Another Turk then took it, and read that God rested on the seventh day, and said angrily, that it was infinitely to say that God rested. Mr. Wolff tried to explain, but to no purpose, till he said he had given such a book to the Mufti of Jerusalem, who said it was good. This argument silenced him at once. We gave the book of Genesis to Mohammed. While we were sitting with him, Elias, the Maronite began to beat his mother, because she did not cook his victuals as he wished. Mr. Wolff went to him & reproved him severely for such conduct. The Turks said tauntingly, "He is a Christian." We were glad they heard Mr. Wolff's admonition, in which he showed them how inconsistent his behaviour was with the commands of the Gospel.—The unnatural man at length relented, and went to his mother and kissed her hand in token of acknowledgment. Towards evening two Turks had a dispute which finally led to blows. Hadji Ibrahim (the Anakite) interfered, and by loud words and a few blows, settled the quarrel. After this the Dervish Mustapha became very angry with his ass, and like Balaam fell to beating him, and concluded by calling him a Jew.

[During the next day they beheld several flocks of sheep and goats, guarded by Beduin shepherds, and feeding on the scanty vegetation which the wilderness affords. One of the flocks from which our travellers purchased a lamb, contained about 300 sheep and goats. The shepherd and two boys were spinning cotton with a small spindle, as they walked about surrounded by the objects of their care. They also met a caravan of 150 camels going to Cairo.]

[As they proceeded in a northeasterly direction they found less vegetation, and more sand and hills, than heretofore.]

Monday, 14. Hitherto we had generally enjoyed a refreshing north wind, which has served to mitigate the heat, and rendered our journey less tedious than we had feared it would be. This morning a strong scorching from the S. E. commenced; it was indeed distressing. The air sometimes seemed as if it issued from the mouth of an oven. Many of the Arabs bound a handkerchief over their mouths and noses, as a defence against it. After riding six hours and a half, we pitched our tent on the plain of Loolia, near a well of miserable water. The thermometer in our tent stood at 99 deg. The country we passed was full of sand hills. The wind sometimes blew the sand over the hills like snow in a storm. This has been a dreadful day.

On the Shore of the Mediterranean.

Wednesday 16. Turning from the sea-shore, and passing a mountain of sand, we came in a little while to El Arish, a village situated in the desert. After riding ten hours and a half, we pitched our tent on a plain near the village. Our sheik belongs to this place. When he and his attendants met with their friends, we had an opportunity to observe a curious mode of salutation. They took each other by the hand, put their foreheads together, and smacked their lips, but without bringing their faces in contact. They repeated this joining of foreheads and distant kissing 4 or 5 times, saying, "Peace." "Well?" "Thank God?" "How are you?" "Thank God?" "Peace." "God give you peace." "God bless you."

In conversation with the Greek, who is from Tocat, he told us that there are in that place 100 or 150 Greek houses, a bishop, six priests, and two churches. One priest is from Greece, and knows Greek; the rest understand only Turkish, though they perform their service in Greek, repeating the words parrot-like, without understanding them.

[Messrs. Fisk and King represent the Arabs as exceedingly profane in respect to the Divine Name, using it with very little reverence and continually invoking it in confirmation of trifles and falsehoods.]

[They now began to witness some cultivated fields, and a degree of verdure, for which the sandy hills of the desert were gratefully exchanged. About the middle of the next day, which was Friday, and the twelfth since leaving Cairo, they had a shower of rain. Soon after they crossed the valley of Zaaka.]

Entrance into Syria.

After riding nine hours and a half, we pitched our tent at Bur el Khour, a large plain covered with grass and shrubs, on which several large flocks of sheep and goats were feeding, under the direction of Arab shepherds and shepherdesses.—We walked up to the top of a sand hill near our tent, where we had a delightful view of the plain. After being so long in the wilderness, this view was indeed cheering. We have now just left the dominions of Mohammed Ali Pasha, and entered modern Syria. Whether we are yet within the limits of ancient Palestine or not, we do not know. The valley of Zaaka is no doubt a torrent in the rainy season. Possibly this is the river of Egypt. See Gen. xv. 10, and Josh. xv. 4. If so, we are already in the promised land. While in the desert, we have found comfort in singing,

Guide me, O thou great Jehovah,
Pilgrim through this barren land.

From the top of the hill, near our tent, we lifted up our eyes and looked "northward and southward, and eastward and westward," and thought

of the dangers we had escaped and of the prospect before us. How trying it must have been to Moses, after wandering forty years in the wilderness, to be told that he must not enter the good land which his eyes beheld! In the evening, read the 6th, 7th, 8th, and 9th chapters of Deuteronomy, which were extremely interesting to us at this time. We are now entering the land of Canaan.

Saturday, 19.—In the morning we found that some bold Bedouin, had made his way into our encampment, and carried off a saddle. Mustapha went out, and finding a Bedouin, charged him with stealing it, and began to chastise him.—He gave a signal, and a number of armed Bedouins made their appearance at a distance. The surrounding country was full of them; and as all would be likely to unite together in case of a disturbance, it was thought prudent to leave them in quiet possession of the saddle, and to proceed as soon as possible. At half past 11, after crossing a mountain which is called on one of our maps a continuation of Mount Seir, we came to the first village Khan Yoanas (the Inn of Jonas), the village we have seen in Syria. It is surrounded by gardens, and is inhabited by Mussulmans, who have a tradition that the Prophet Jonas once was here.

From Khan Yoanas we travelled several hours over a wide and beautiful plain, filled with herds of camels, sheep, and goats, which were generally tended by Bedouin women. This is the ancient land of the Philistines. Here we were continually harassed by the Bedouins, who seemed to spring up like Hydras in every corner. First came 10 or 12 armed with swords and matchlocks. Their dress was merely a turban on the head and a piece of cloth tied round the waist. They met our guide and camel drivers, took each other's hands, kissed, & had all the appearance of friends. It was, however, soon found that they wanted money. Our guide told them they must exact nothing from us, because we were Englishmen; for we travel with English passports, and though we tell our attendants that we are Americans, yet they know no difference between us and Englishmen, having never before seen Americans, or heard of America. The name of Englishman is so much respected even among Bedouins, that we were not molested. For two hours, however, as we moved along, our attendants were engaged in loud and violent disputes with these and other companies of Bedouins, who came up after they went away. They extorted a few dollars from the Armenians and Greeks, and at last took an ass from one of the Arabs. Our sheik knew all these free-booters, and it is probably owing to his acquaintance with them, and his faithfulness to us, that they were so easily satisfied. He says most of the Bedouins are much worse than these, and yet he called these Satans (Shaitan).

Under a large Sycamore tree we saw women and children threshing barley on the ground with long sticks. Near by was a shepherdess tending a large flock, with her crook in her hand, and the skin of a lamb, having the wool on, thrown over her shoulders for a shawl.

Country of the Philistines.—At half past 5, after riding 11 hours and a half, we arrived at Gaza; took two small dirty apartments in a large filthy khan, and put up for the Sabbath, thankful that we were not among deserts of sand, or herds of Arab free-booters, so as to be obliged to travel on the Lord's day. Gaza is the city whose gates Sampson carried away, and where he slew 3000 Philistines at his death. We had no very good opportunity to judge of the population of the place, but probably the estimation, given by geographers, of 5000, is not far from the truth. Mussulmans never take a census, unless it be an enumeration of the houses in order to tax them. The city stands on a little elevation. The houses are all built of stone, but make a very mean appearance. The scenery around is beautiful.

[At Gaza they found a number of Greeks, and a Greek priest, to whom they gave 13 copies of the scriptures, and sold 25. But one present knew the Greek language, and to him they gave a Testament. The priest said, that the church had been built twelve centuries. They left Gaza on the forenoon of Monday, April 21st.]

We crossed a bridge over the bed of a small river, now dry; and then passed through groves of olives, and fields of grass, wheat, barley, and tobacco. The plains were agreeably diversified by gentle elevations & small valleys. Five hours & a half from Gaza, we saw on our left, the village of Mijdal, near the ruins of the ancient Askalon, which is now uninhabited. Such at least is the information given us by the Arabs. After riding eight hours and a half, we pitched our tent near the village Esdood, which, from its situation, and from the similarity of the name, we presume to be the ancient Ashdod. It consists of 100 or 150 of what the people call houses, miserable cabins and holes, built of stone, covered with branches of trees, and roofs, and these again with earth, so that vegetation appears every where on the tops of them. The place is inhabited wholly by Mussulmans.

Tuesday, 22. In riding through this ancient country of the Philistines, we have seen at a distance to the east, a range of high mountains. The country around us was green and beautiful, and the soil of a good color, which might, no doubt, be made very productive by proper cultivation. We saw few villages, and those few are small. There are no scattered houses. The population appears not to be great.

Jaffa.—[In ten hours and a half ride after leaving Esdood, they arrived at Jaffa; and, word being sent to Mr. Damiani, the English consul, his Dragoman came to procure them admittance into the city. They took lodgings in the consul's house, which stands by the sea-side, and, as is supposed, at, or very near the place, where Simon the tanner lived, and the Apostle Peter was lodged. At evening the table was served by a man of Greek origin, who was 100 years old, and had been 80 years a servant in the family of Mr. Damiani and his father.]

On the 24th they left Jaffa on mules and asses, and after a ride of four hours, arrived at Rama, or Ramla, the Arimatea of the Scriptures, where they took lodgings for the night in an Armenian convent.

Approach to Jerusalem.

Friday, 25. At half past 5 we set out for Jerusalem, comforted with the hope, that this was the last day of our journey. At 8 we crossed a hill, and then entered a valley, which we were half an hour in passing. Soon after this, we came among the mountains. Here we saw, at a distance, a camp of Bedouins. As soon as they saw us, one of their horsemen rode on swiftly, as if to interrupt our path. He came into the road before we halted and looked at us again, and then rode off. Had we been Rayahs (i. e. Christian subjects of the Grand Signor), he would not probably have left us without money.

[A little past noon they came to a village which Chateaubriand calls the village of Jeremiah. A little way from it was a pure stream of water flowing out of a rock, where they stopped to quench their thirst, and eat some bread and fruit.]

Thence we pursued our journey over a road impassable for camels, and very difficult for mules and asses. After crossing a high mountain, we passed through a deep valley, where is a small village called Kalona. The mountains here are of a peculiar formation. They seem almost as if built by the hand of man, and rise gradually step by step, like pyramids. Each step, however, is so fastened into the "Everlasting Hills," as to show you that it was placed there by the hand of Him, who existed "before the mountains were brought forth." On these steps, which are sometimes three or four rods wide, and sometimes only a few feet, you see soil, which produces shrubs, and, when cultivated, vines, figs, and olives. The country continued the same till we were within half an hour of Jerusalem, when all at once Mount

Olivet and the Holy City, opened to our view. Thus it is often with the last hours of the Christian. He is obliged to pass over a rough and wearisome way, where he is continually exposed to the attacks of enemies, till near the close of life,—till his feet are about to stand within the gates of the New Jerusalem, and then he is favored with some bright visions of the place he is soon to enter.

They enter the Holy City.

With feelings not easily described, about four o'clock we entered JERUSALEM. The scenes and sights, which seemed to rush upon our minds, in which Heaven, and Earth, and Hell, all met the deepest interest. This was the place selected by the Almighty for his dwelling, and here his glory was rendered visible. This was the "perfection of beauty," and the "glory of lands." Here David sat and tuned his harp, singing the praises of Jehovah. Hither the tribes came up to worship. Here enraptured prophets saw bright visions of the world above and received messages from on high for guilty man. Here our Lord and Savior came in the form of a servant, and groined, and wept, and poured out his soul unto death, to redeem us from sin, and save us from the pains of hell. Here, too, the wrath of an incensed God has been poured out upon his chosen people, and has laid waste his heritage.

[Messrs. Fisk and King took lodgings in a Greek convent, called the Convent of St. Michael the Archangel, situated but a little distance from the place where it is supposed the Lord Jesus was crucified. Their windows looked out upon the Mount of Olives, from whence he ascended to glory, and where he commanded his disciples to "go into all the world, and preach the gospel to every creature." Mr. Wolff took lodgings with his brethren the Jews.]

[The first part of their journal concludes with the following request to their brethren, and patrons in this favored land, which will draw forth many prayers in their behalf to Him who heareth prayer, and whose eye, doubtless, hath never been regardless of the interesting land in which they now dwell.]

Christian Brethren in America:—Pray for us, that the word of the Lord may have free course and be glorified, even as it is with you; and that we may be delivered from unreasoning and wicked men; for all men have not faith.

DESCRIPTION OF JERUSALEM.

By Messrs. Fisk and King.

Jerusalem appears, in a general view, to be situated on the side of a mountain, descending toward the east, where it is divided from Mount Olivet by the valley of Cedron. The summit of the mountain is considerably higher than the city, so that in coming from Jaffa you arrive near Jerusalem before you see it.

On a nearer view of the city, you perceive that it is built on several hills; viz. Zion at the southwest part, Calvary at the north-west, Moriah at the south-east, and Bezetha at the north-east.

The south wall passes over Mount Zion, near its summit, so that a great part of the hill is without the city. South of the hill is the deep valley of the son of Hinnom; the same valley, turning north, bounds Zion likewise on the west. The valleys, which separate it in the city from Calvary on the north, and Acra on the north-east, are not deep. Moriah has on the east the deep valley of Cedron. On the south of it, without the city, is a little elevation, which is marked on D'Anville's map as Ophel; thence the descent is steep, till you come to the fountain of Siloah. The valleys north and west of Moriah at present are not very deep. Calvary was perhaps only a small elevation on a greater hill, which is now the north-west part of the city; but the name is now given to the whole hill. Bezetha is separated from Calvary by a wide valley; and the east of Calvary is the dividing valley between Moriah and Bezetha, in which is the pool of Bethesda.

We have viewed Jerusalem from different stations, have walked around it and within it, and have stood on the Mount of Olives with Josephus's description of it in our hands, trying to discover the hills and valleys as laid down by him near 1800 years ago; and after all our research we compare Jerusalem to a beautiful person, whom we have not seen for many years, and who has passed through a great variety of changes and misfortunes, which have caused the rose on her cheeks to fade, her flesh to consume away, and her skin to become dry & withered, and have covered her face with the wrinkles of age; but who still retains some general features, by which we recognize her as the person, who used to be the delight of the circle in which she moved. Such is the present appearance of this Holy City, which was once "the perfection of beauty, the joy of the whole earth."

Jerusalem, as to general form, may be called a square, or rather a rhomboid, for the north-east and south-west angles are acute, and the north-west and south-east are obtuse.

Near the bend on the west side is Jaffa gate, called, also, the gate of Bethlehem and the pilgrims' gate, and Bab el Khaoel (the gate of the Beloved, i. e. Abraham). On the south side is the gate of Zion, called, also, the gate of David. On the east side, near the pool of Bethesda, is the gate of Stephen, called likewise the Sheep gate, and the gate of the Virgin Mary. On the west side, between Calvary and Bezetha, is Damascus gate. These four are the principal gates of the city, and are always open from morning till sunset.

We measured the city by paces, and the following is the result:

From the N. corner	Paces.
to Jaffa gate, - - -	300
to S. W. Corner, - - -	468
to Zion Gate, - - -	195
to the bend in the S. wall, 295	1149 S. side
to the gate of Moragabbins, 244	415
to the S. E. Corner, - - -	353
to the Golden gate, - - -	230
to Stephen's gate, - - -	360
to N. E. Corner, - - -	359
to Herod's gate, - - -	250
to the bend, - - -	150
to Damascus gate, - - -	1419 N. side
to N. W. corner, - - -	660

The total is 4279 paces, and allowing five paces to a rod, this gives 856 rods, or about two miles and two thirds, for the circumference of the city. Maundrell measured the city, and judged it to be two miles and a half in circumference. According to Josephus, it was 32 furlongs in circumference before Titus destroyed it. Mount Zion was then included, & the city seems from his description to have extended further north than it does now.—The wall of the city is high, but not thick. From counting the rows of stones we suppose the height, in different places to be 40, 50, and perhaps 60 feet. There is a castle, with two towers, on the west side, a little south of Jaffa gate, to which travellers have given the name of the Pisan's Tower. For a little distance, near the north east corner, there is a trench without the wall, but now nearly filled up.

In regard to the population of Jerusalem, the following estimate seems to us as probably correct as any one we have heard of, viz.

Mussulmans, - - -	10,000
Jews, - - -	6,000
Greeks, - - -	2,000
Catholics, - - -	1,500
Armenians, - - -	500
Total, - - -	20,000

The Jews themselves say, that they have only 600 families of Sepharim, or Spanish Jews, and 25 families of Ashkenazim, or Polish Jews. But some think the Jews more numerous than the Mussulmans. They occupy, however, a much smaller part of the city than the Turks and Arabs. The Armenians live in and around their convent on Mount Zion; the Greeks and Catholics have their convents and houses on Mount Calvary. The Turks and Arabs occupy Bezetha, and all

the eastern part of the city, and have scattered dwellings in every quarter. The Jews live in the dust between Zion and Moriah. The whole area now enclosed by the Mosque of Omar, is walled in, on pain of death. In and near it are four minarets. There are two others on Bezetha, one on opposite sides of the Holy Sepulchre, like the two thieves on the right and left of our Lord.

The Jews have a number of synagogues, all connected together in the quarter where they live. The church of the Holy Sepulchre stands on the same mountain. The Greeks have one convent here, and one near Zion gate. The Armenians have three convents on Mount Zion, a large one without Zion gate, where it is believed that the house of Calaphas, where Jesus was arraigned, and Abysinians have also each a small convent. The houses are of stone, most of them low and regular, with flat roofs or terraces, in the middle of which usually rises a small dome. The windows are small, and those toward the street have fine wooden grates for defence, and then being seen by those who pass. The streets are but few gardens in the city.

Jerusalem is seen to best advantage from Mount Olivet. We however, saw most of the city from the terrace of the convent where we lodge. The terrace of the Governor's house. Here you see not a single mosque, but a collection of mosques called el-Akka and el-Sabbah. Around them the vacant area is covered with green grass, interspersed with paved walks and trees, which furnish an agreeable shade to the loitering Turk. All Bey has given a good description of the Temple, and its various buildings, and of the foolish opinions of the Turks concerning them.

CHEROKEE MISSION.

BRAINED.

[From the journal kept at this station we select the following notices:]

A church was organized at Hightower on the 12th of October last, consisting of six persons belonging to the mission family. Three natives were also received as candidates for baptism.

Oct. 15. Brother John Arch returned from a circuitous tour, which he has been to the eastern extremity of the nation, and visited his relatives, and many of his former acquaintances. He had a very pleasing change since he travelled in these dark regions a year ago. Then he found almost all quietly pursuing the old way. Now in every cabin which he visited, they were improving with becoming seriousness. He says that all the Cherokees in these parts are now prepared to receive missionaries; and he wishes to go and spend one year on the Arkansas, in hope that they may also be prepared. He returned by way of New-town, and spent the last Sabbath with the Council. They have passed a law that no business shall be done in Council on the Sabbath, nor in the vicinity of the Council during its sessions. On that day every one was cleanly dressed, and the outward observance of the day was strict and solemn.

[At the Council of the Cherokees, in November the Indians directed to the appointment of a Committee to meet the Deputation from the Prudential Committee of the Board, which they understood, by a letter from the missionaries, was to visit them.]

[In the course of that month, there arrived at Brainerd, on their way to different stations assigned and to be assigned, Mr. Samuel Moseley, a licensed preacher and missionary, with his wife; Messrs. David Wright and David Gage, schoolmasters with their wives; Messrs. William Holland and Josiah Hemmingsway, farmers, with the wife of Mr. Holland; Mr. Ebenezer Bliss, mechanic; together with Miss Electa May, Miss Sophia Sawyer and Miss Philena Thatcher.

[During the same space of time, the following names were assigned to promising Indian children:—Lydia Huntley, Samuel Lincoln, and Samuel Wilson.—the two first about nine, and the last about 18 years of age.]

[A school was commenced at Hixson, (formerly called Turnip-mountain,) about the middle of November.]

DWIGHT.

Extracts from the Journal.

[On the 14th they received information from the Postmaster General of the United States, that a Post-office was established at Dwight, and Mr. Washburn appointed Post-master.]

Extract of a letter from Rev. J. Finney, dated Oct. 17, 1853.

At present the affairs of the Mission are in a prosperous train. Health has been more generally enjoyed in our family than in preceding years. Sixty promising children are enjoying the benefits of instruction and privileges of the family. The institution is growing in favor with the people, and at no time since the commencement of our enterprise have we had more of the confidence of the Natives than at present. If we had men and means, our operations would be greatly extended. Several schools might be established in every village, and all the rising generation of the tribe brought under the influence of moral and religious instruction. These lost sheep of the house of Israel might be found, and brought into the fold of Christ, if the Gospel could be preached to them; but our days are consumed with care and labor of a secular nature, while all around us ignorant of the Savior, are dying untaught the way of life.

MISSIONS IN BOSTON.

Extracts from the Report of the Rev. D. D. Russell, of his efforts in the service of the Boston Female Society for Missionary Purposes.

Sept. 3. Made our customary visits, at West-Boston; went with Mrs. G. and Miss B. to feed a child they wished to obtain and rescue—a very lovely and interesting little girl; she however was probably secretly by her grandmother, who, not contented with living on the wages of iniquity, had herself, had compelled her own daughter, to follow her infamous example, and has now miserably marked out the same course for this little one, in which (I attempt, there is but too much reason to fear that she will be successful, as we could not succeed in finding her.)

22. Called with brother Collier, on one of the city officers, whose knowledge of the language of things at West-Boston, qualified him to judge of the facts—was informed by him that the number of females there was reduced from three hundred to fifty.

24. Went, with brethren Gamble and Brad-

Oct. 15. Boston. Collect

Oct. 13. Visited with Christian friends at West-
chester. After visiting from house to house, and
collecting as many as we could into the school
room, I attempted to address them; when imme-
diately the people in the opposite hall commenced
drumming, and made many other efforts to disturb
the meeting. I went over and mildly reproved
them; but they would not stop a moment, and
continued drumming; I went over the second
time and repeated my request, they replied
that they had their orders. I then proceeded
with the meeting.

Last night, the inhabitants of Southac
manifested their opposition, by throwing
stones and other hard substances at the house oc-
cupied by Mr. T. a respectable and useful citizen.
This morning several stones were thrown into the
house, at brother Gamble's. Mrs. G. was her-
e considerably injured by the fragments of bro-
ken glass, which flew in all directions. I im-
mediately procured a Constable for their defence,
and then went down to see our excellent chief
of police, the Mayor; but as he was not at his
office, I went to the Police Court; and after the
case had been stated to the Judge, he immedi-
ately sent a Sheriff, with a number of Constables, to
protect the school.

In the evening at brother Gamble's we saw
only one hundred men go into the house adjoin-
ing. A very large number called on the Mayor—
he was extremely polite, and wished me to give
him all the information in my power respecting
the state of our city; he said that nothing should
be wanting on his part to suppress the evil exist-
ing there. He likewise said that he would go
immediately to the Judge of the Police Court and
request him to send a sufficient number of officers
to take to jail all the fiddlers and every female
who should be in the street after dark. The Com-
missioners then went down—the fiddlers stopped—
the females fled and the street was silent; some
however, in the course of the evening, were taken
to jail.

I had almost forgotten to mention the manner,
in which we have proceeded in our visits at the
Southac. The ladies visit the female
department—the house of correction; they are
admitted into the halls, with the prisoners, during
the time of divine service. The gentlemen visit
the male department, and are let into the
three halls—in the three stories; in each of
the halls are ten rooms. We first converse with the
prisoners individually through a little aperture
in the door—lead those books who can read;
then them new and appropriate tracts, and receive
those which on the sabbath previous we loaned
them. We then, standing in the middle of the
arch, proceed to sing, make remarks, and pray
with them; to which they listen attentively. The
whole number now in jail, is one hundred and
twenty-five—seventy eight males, and forty seven
females; the average number for seven months
past is one hundred and fifty; the greatest number
of females who have been in the house of correction
is eighty five, and they are generally in for
thirty, sixty, and ninety days; but one is now in
for three years—three for two years and one for
one year. There are nine men in for capital crimes.

Dec. 14. Sabbath day, Rev. Mr. Jewks preached
to the females in the house of correction. I
understand it was a solemn season; from this pe-
riod they are to have preaching there regularly
every Sabbath; it has been thought best to invite
all the ministers, of the different denominations
in the city, to preach in their turn.

Called at the House of Correction with Mrs. B.
with the hope of rescuing a young girl, whose term
of confinement had expired, from final destruction.
She had, for several years, resided on the hill; al-
though she was now scarcely fifteen years of age.
It appears that at a very early period of life, hav-
ing heard from an abandoned female, a fine story
respecting that place, she, with another girl about
her own age, was induced to quit her paternal
home, and they together abandoned their home,
their innocence and integrity, and have since re-
sided in Southac-street. The mother of one of
these girls, has once been in town, and taken
them home with her; but alas! so much had they
become attached to their infamous mode of living,
that they broke through all restraints, and soon
returned, where they together remained, until this
morning was taken up and confined in jail. We in-
vited her to go to the Refuge, to which she readily
consented, and we immediately conducted her
there, where we left her.

Great indeed is the outward change which has
been effected, in that spot, denominated with
such peculiar emphasis the Hill. Southac-street
is now one of the most peaceable streets in the
city; yet there is great reason to fear, that vice is
not restrained for the present, and that unless
more efficient measures are concerted, this heinous
sin will again stalk about this devoted spot.
A more brazen front than ever, and the at-
tempt to effect a thorough reformation will be
highly difficult. Does not this fact speak loudly
for some energetic measures must be pursued
actually to vanquish so formidable a foe? How
important is it then, that those wretched and aban-
doned females, who are now imprisoned in the
House of Correction, when their time of confine-
ment expires, should have a place of refuge pro-
vided for them, which should be a secure asylum
where their weak resolutions of amendment, if in-
duced they have formed any, may gain strength;
that thus habits of industry may be formed—the
dangers of idleness repelled, the means of honest
and virtuous subsistence put into their hands, and
where profligate and betraying man shall not have
an opportunity to intrude or to tempt them into
former errors.

Experience has convinced those, who have had
any agency in effecting the present improved con-
dition of this abandoned portion of our city, that
one great source of the difficulty of effectually and
permanently correcting the viciousness of the
people, is the interest of the proprietors of the
house, who are not disposed to incur the expense
of the necessary reformation. The high rent which
these proprietors of infamy produce to the
owners, is one great cause of the reluctance
with which improvements have been seconded,
and the want of direct opposition to those measures,
which should be set on foot, under the auspices of
the city, for the purpose of ascertaining who the
owners of the property, thus notoriously leased for
the vilest purposes, are; the tenants to whom leased,
and the price paid for these receptacles of iniquity;
to the end that personal remonstrances
might be made to such owners, or other measures
might be adopted in opposition to the counter-
action thus produced by private interest, of this
great moral melioration, which the Society and
the government of this city are attempting.

WOODBRIDGE'S SCHOOL GEOGRAPHY.
We have been politely furnished with a copy
of this valuable work. It is well known, that the
Society has employed some years in the instruction
of the deaf and dumb at Hartford, and
it has always been supposed, that the numerous
difficulties attending the instruction of those, who
neither hear nor speak, would suggest some
important improvements, in the system of instruc-
tion to be adopted in primary schools. One of
the most obvious is happily introduced in this
Geography. As the deaf and dumb can receive
ideas through the ear, in communicating ideas

to them, great use must be made of the eye. The
value of the eye among the senses as an inlet of
ideas is constantly kept in view by Mr. Wood-
bridge in his Geography. If he would teach the
child, that it is customary, in some parts of Eu-
rope, for women to perform the labor of men, in
the fields, he places the name of the country,
over a picture, in which two women are rep-
resented before the cottage in the field, driving oxen
and holding the plough. If he would show the
mode and difficulties of crossing the mountains, in
South America, in a picture, under the name of
the country, he represents the inhabitants ascend-
ing and descending the narrow passes of the
mountains on mules. If he would teach the names
and height of mountains, they are placed together,
in a picture, where the names and compara-
tive height are seen at a glance. In short, every
important custom and fact is illustrated by a pic-
ture. Knowledge is conveyed to the mind through
the eye, and the impression is as much more dis-
tinct and permanent, than that made upon the
mind through the ear, as the recollection of those
persons we have seen, is more distinct than that of
persons, concerning whom we have only heard.
The Geography is a neat duodecimo volume of
200 pages, containing a large number of plates.
It has already passed through four editions and is
recommended by many of the most respectable
literary gentlemen in our Colleges and Schools.

MONTHLY CONCERT.

On Monday evening, intelligence was com-
municated in Park-Street Church, Boston, from
Messrs. Fisk and King, at Jerusalem; Messrs.
Brigham and Parvin, at Buenos Ayres; from the
Corresponding Secretary and Mr. David Brown;
and from the Missionary Station at Taloney.

Messrs. Fisk and King, had visited the Black
Sea, and the mouth of the Jordan. The water
of the sea is pure and white, but very bitter.—
The report, that it is so heavy that the winds cannot
ruffle it, and so destructive of animal life, that the
birds cannot live near, or fly over it; and so
destructive of timber that vessels cannot be pre-
served in it, are entirely without foundation.—
The sea was in commotion when the Missionar-
ies were there; the birds were flying along the
shore, and over its surface; and the only reason
assigned why vessels were not resting and
sailing in its waters, was the ignorance and
sloth of the inhabitants.

The Jordan.—The mouth of the River Jordan,
which Messrs. Fisk and King visited, is small;
the current, at its mouth and some distance above,
is sluggish; and the banks are covered with bushes.
The Missionaries ascended the river, and Mr.
Fisk swam across it, and with two Greeks, whom
he found on the opposite side, he read the scrip-
tures, describing the passage over Jordan, and of-
fered a prayer in Greek.

Mr. Fisk's Residence.—Mr. Fisk, after his re-
turn to Jerusalem, took lodgings with the Rev.
Lewis Way, the converted Jew, whose fortune,
which is devoted to the ancient Covenant People,
has enabled him to purchase a building not far
from Jerusalem, on Mount Lebanon, which was
built for a Jesuits' College. This building which
had gone to decay, Mr. Way has repaired for the
accommodation of Missionaries, and Bible Soci-
ties' Agents, and other Christians, who seek the
welfare of Jerusalem.

Apples of Sodom.—The Missionaries sought
for this fruit, on their journey from Jerusalem to
the Black Sea. They found two kinds of fruit,
either of which they suppose, might have been the
apple of Sodom. One was black and dry,
on the surface, but soft like the pith of elder,
within; containing one or two seeds: The other
they found near Jericho, but do not describe it so
particularly.

Modern Jericho.—It is a wretched place, sur-
rounded by rough walls resembling the roughest
stone walls in New England. It is supposed to
contain 20 or 300 inhabitants only.

Tyre.—Like Jericho is a wretched place, inha-
bited by a few miserable beings, who subsist by
fishing.

Profaneness of all classes.—The irreverent use
of the name of the Supreme Being, is universal.
By God, is an oath uttered with almost every
sentence. Mr. Fisk, mentions an interview with
a Catholic, who denied that he or his Catholic
friends ever used this expression. Mr. Fisk read
the Scriptures to him, and asked whether they
were not worthy to be regarded as good. He
said, by God, they are good. Mr. Fisk immedi-
ately said to him, you told me that Catholics never
uttered that oath. He denied having uttered it.
Mr. Fisk told him that the habit of uttering
it continually prevented his knowing that he ut-
tered it at all.

Turkish Tyranny.—A single convent has paid
a tax to the Turks, since the Greeks began to
struggle for existence, of more than \$150,000 in
consequence of the exactions of their Turkish
oppressors.

Mission to South America.—Messrs. Brigham
and Parvin, who sailed from Boston in July, ar-
rived safely in Buenos Ayres, after a passage of
about 90 days. During the passage they had pub-
lic worship on deck every Sabbath, and prayers
every evening. They were treated with great
kindness by officers, and they endeavored by
conversation and the distribution of tracts, as
well as by the public religious exercises, to pro-
mote the salvation of the crew. They speak with
gratitude of the increasing attention and respect
of the ship's company to the means of grace.—
Mr. Brigham, after his arrival had a severe at-
tack of cholera morbus, from which he had not
entirely recovered at the latest dates. He had,
however, by the politeness of Col. Forbes, been
able to ride about the city, and learn something
of the prospects of the mission. There are many
inhabitants in Buenos Ayres from England and
North America, and there is hope of having estab-
lished speedily, without opposition from Gov-
ernment, a religious society, composed of this
part of the population. Efforts are making to
establish Lancasterian schools, and Mr. Parvin
has it in contemplation to take the superinten-
dence of one. Mr. Brigham expresses the opin-
ion, that one or two young gentlemen from New
England, who are familiar with this mode of in-
struction, might be handsomely supported and
highly useful in Buenos Ayres. A subscription
has been opened, and a large sum subscribed,

since the Missionaries arrived, for the establish-
ment of a school.

Journey of the Corresponding Secretary.—Mr.
Evarts writes, that the meetings to hear the ad-
dress of Mr. David Brown, were numerous and
well attended in Hartford, New Haven, New-
York, Newark, Princeton, and Philadelphia. In
Dr. Staughton's church, in Philadelphia, 2500
people were supposed to be present. In numer-
ous instances there were crowds of people around
the doors, who could not enter the houses.
In one instance several thousands left the
house, and the streets in every direction were
thronged.

Universal satisfaction was expressed by all
classes, with the address. He was often urged
to repeat it in other churches, and the Correspond-
ing Secretary had the most consoling evidence,
that great good was to result to the Board from
the efforts of one so recently an unlettered savage.

John Arch, another Cherokee youth, who was
educated at Cornwall, very unexpectedly met Da-
vid Brown, in Philadelphia, and entered the pul-
pit with him, and made an extemporaneous ad-
dress of thirty minutes, with considerable prop-
riety and effect.

Revival of Religion at Taloney.—The serious-
ness continues. Nine Cherokees and one white
person have been admitted to the Church. Four
or five others give evidence of a saving change,
and others are anxious to secure their salvation.

REVIVALS OF RELIGION.

Revival in Dr. M'Auley's Church, New-York.—
Dr. M'Auley removed from Schenectady to New-
York, in 1822. From that time, there has been
one continued revival in the church over which
he is placed. The Parish consists at the present
time of more than 500 families. Dr. M'Auley
has twice visited every family. More than 200
members have been added to the Church; of
whom 98 are heads of families.

Extract of a letter to the Editor of the Boston Re-
corder, from the Rev. Mr. BACON, dated

"MORRIS, N. Y. Jan. 26.
"You have probably heard of the work of grace
in the society of Moreau and Northumberland.—
Within a week the work has received a new im-
pulse, and if I mistake not is much more powerful
than ever. It begins to spread into three ad-
jacent villages; in one of which it is believed that
eighteen persons give evidence of a change of
heart within four days."

Extract of a letter from Rev. R. K. ROGERS, dated

"SANDY HILL, N. Y. Jan. 26.
"The Revival has extended from Moreau and
Northumberland, (where 70 have been added to
the church,) to this village and Glensfalls. In
the latter, during the last week, eighteen souls
were brought from darkness to light. The work
is in answer to prayer, and we have found much
good resulting from Union Prayer Meetings of the
neighboring Churches."

By a letter from Guilford, N. J. we learn that
there is a Revival in SINNEY, a town adjoining.
The Lord appears to be pouring out his Spirit in
copious effusions. Many are anxiously inquiring.
The number of converts is about twenty, and the
work is progressing.—Phila. C. Gaz.

ILLINOIS & MISSOURI.—Extract of a letter from
Rev. J. M. PECK.—In Illinois and Missouri the
prospects with respect to Religion, are more favor-
able than they have been for six years past. In
the county of Boone's Lick, Missouri, an extensive
revival of religion has existed for more than a
year. Upwards of 500 have been added to the
Baptist churches, and considerable numbers to
the Cumberland Presbyterians, and other socie-
ties. In several settlements in Illinois, also,
the spirit of serious inquiry is increasing. Mis-
sionaries are greatly needed in this country."

[Star.]

MARINE SOCIETY OF NEW YORK.

This Society is composed of Ship Masters, and
is intended for the relief of the widows and orphans
of seamen. It has been in existence and active
operation fifty-four years. It held its last annual
meeting on the 12th of January, in New York
City, and it appears by the report of the Com-
mittee, that the permanent fund is not diminished;
that ten orphan children, and sixty-seven widows,
on whom one hundred and nineteen children are
dependent, have received from the Society dur-
ing the last year \$2198; that the Society has ex-
pended for the relief of widows and orphan and
fatherless children since its original organization
\$93,393; that one of the deceased members of the
Society, paid into its treasury before his death
the sum of ten dollars; and since his decease, his
widow has drawn from that Treasury no less than
sixteen hundred and ten dollars! During a wid-
owhood of forty-six years, and in her exertions
to support and to educate a family of small children,
with which she was left, she has had cause every
year as it passed, to remember with gratitude the
provident kindness of the husband of her youth.

Having stated these most interesting facts, the
Report adds: But while the Committee, as the
appointed almoners of this Society, can testify to
the distress which it has relieved, and to the
"joy" which it has been the means of turning
into joy, they have witnessed no little poverty and
calamity among that class of persons to which it
was their duty to direct their attention, which
they had no funds to remove or alleviate. They
regret to say that they have often been compelled
to turn away from the petitions of "the sailor
boy," and the widow of the mariner, who were
destitute of the means of subsistence.

PITTSBURGH EDUCATION SOCIETY.

The annual meeting of this Society was held in
the First Presbyterian Church on the 13th ult.
The Society was organized on the 5th of February,
A. D. 1822. It consists of 83 members, who con-
tribute annually from one to five dollars each,
making an aggregate of \$127, besides collections
and donations.

FEMALE MISSIONARY SOCIETY OF THE WESTERN DISTRICT OF NEW YORK.

This Society was formed in 1805. The receipts
of the last year were \$324, 63, and the expendi-
tures \$903, 39. Six missionaries were employed.
"A less number than usual, owing to the difficulty
of obtaining them."

The Report contains the following state-
ment. This Society is accomplishing the grand
object of its formation; the settlement of pastors.
Of the six missionaries employed last year, three
have been located among the people to whom
they were sent, and are now mainly supported by
their resources. The other three were previously

settled. These cheering facts have occurred al-
most yearly. How many pastors, at first mission-
aries on the same grounds are now surrounded by
enlightened and orderly congregations, who in their
turn are reinforcing their benefactors to prosecute
similar enterprises and to achieve like conquests.
We are then gaining our proposed object, and is
not this encouraging?

POLITICAL.

CONGRESS OF THE U. S.

The Greek debate at an end!—In the House
of Representatives, on Monday, the debate upon
Mr. Webster's resolution was resumed. Mr. Rich,
of Vermont, then rose, and after a few remarks,
moved that the committee of the whole rise and
report, with a view that no question whatever
should be taken either upon the amendment of-
fered by Mr. Poinsett, or the original resolution.
Mr. Rich's motion was carried, ayes 131.

The Intelligence says of Mr. Webster's resolu-
tion, "whether it be yet pressed to a decision or
not, this good effect has resulted from it; that it
has afforded an opportunity for exposing in debate,
the alarming doctrines of the Holy Alliance, and
of entering against them an unanimous and de-
cided protest—for not a single voice has been
lifted up in their defence or even in palliation of
them."

Mr. Webster reported a bill more effectually
to provide for the punishment of certain crimes
against the United States.

A resolution offered by Mr. Mercer, (calling on
the President for certain information touching
the suppression of the Slave Trade,) was called up
and agreed to.

The House on Tuesday was principally occu-
pied in discussing the bill involving the question
of the constitutionality of a national system of
Internal Improvement.

The Secretary of State transmitted a report, de-
tailing the number, description, capital, &c. of the
Factories in the several states.

The Speaker laid before the House a copy of
the laws passed in the territory of Florida, dur-
ing the last year.

The resolution providing a ship of the line to
convey the Marquis de La Fayette to this country,
was returned from the Senate with an amendment,
in which the House concurred.

The House then went into committee of the
whole, Mr. Foot in the chair, on the bill for ob-
taining the requisite plans and estimates on the
subject of roads and canals.

On motion of Mr. Webster, the committee on the
post office and post roads, has been instructed to
inquire into the expediency of a law, that shall
authorize the publishers of newspapers and jour-
nals conveyed by mail, to transmit bills for them,
to their subscribers.

In SENATE.—Tuesday, Jan. 27.—The bill to
abolish imprisonment for debt was taken up, and
made the order of the day for Friday next.

The Senate proceeded to consider the bill au-
thorizing an additional number of Sloops of War,
for the naval service of the United States. On
motion of Mr. Lloyd of Mass. the bill was amend-
ed, by inserting the words, "as soon as suitable
materials can be procured," and also, by striking
out the clause respecting the sum to be appropri-
ated.

Wed. Jan. 28.—The bill to authorize the Presi-
dent of the United States to cause to be made a
military road from fort St. Phillip, on the river
Mississippi, to the English turn, as an auxiliary to
the defence of New Orleans, was taken up for con-
sideration.

Thursday, Jan. 29.—Mr. Brown, reported the
bill authorizing the laying out and making a road
in the territory of Florida, without the amendment.

The resolution reported by the Select Com-
mittee on the several amendments to the Consti-
tution, which provides that no person shall be eli-
gible to the Presidency for more than eight years,
was taken up for consideration in committee of the
whole, Mr. Linnan in the chair.

MASSACHUSETTS LEGISLATURE.

Supreme Judicial Judges.—A resolve passed to
fix the number of the Judges of the Supreme Ju-
dicial Court, at four. The Hon. Mr. KEYS gave
notice, that he should move for a reconsideration
of the vote.

A bill respecting Public Worship and Religious
Freedom, passed to be engrossed.

The bill regulating the taxation of property be-
longing to Manufacturing Corporations, was
presented with a report, declaring that the same
ought to be referred to the next session; or that
amendments ought to be made.

The petition of the town of Chelmsford, pray-
ing for a law to provide for the annual vaccina-
tion of the inhabitants of every town, was referred
to the Committee on Vaccination.

A report respecting Stockbridge and Sheffield
Banks, recommending a reference, was accepted.

A communication from Harvard University was
referred to the Hon. Messrs. PERKINS, ALLEN,
and STRONG, of Northampton.

The Senate rejected by a large majority, the
proposition for a reduction of the salaries of the
Judges of the Supreme Judicial Court.

The militia bill provides that there shall be
three company trainings, annually, instead of one
as now; and allows twenty days for making ex-
cuses. It also provides that all who appear com-
pletely equipped in May, shall be exempted from
poll tax for the year.

Amherst Collegiate Institution.—The House non-
concurred with the Senate, in accepting the
report in favor of the Amherst College. The yes
and nays being taken, were as follows: Yeas, 108
—Nays, 91.

RHODE ISLAND LEGISLATURE.

A bill was reported which prohibits the licen-
sing of any person to sell any rum, wine, or strong
drink, under the quantity of one quart, except
tavern-keepers; authorizes Town Councils to de-
mand from six to one hundred dollars for such li-
cense, and annexes a penalty of 50 dollars to any
other than Tavern-keepers, who shall sell any
liquors less than a quart, or suffer it to be drank
in his house or shop. No person licensed under this
act, nor any other retailer of liquors, shall sell
such liquors to any person on Sunday.

FOREIGN.

Affairs of Greece.—An article from Con-
stantinople of Oct. 25, states.—Whilst the Jour-
nals of Smyrna were announcing the defeat of
the Greeks, the latter gained a signal victory at
Lapsi, on the first of Oct. and following days, over
the Schapetals Albanese of Scodra. The loss of
the Turks was two thousand men. The Greeks
had two hundred men killed and fifteen women;
for the Etolian females have formed corps which
do not yield in valour to their husbands and brothers.

Smyrna, Nov. 14.—The squadron of the Cap-
tain Pacha was, at the latter end of October, in
the Gulf of Volo—it had anchored for a short
time in the waters of the island of Skiatae, and it
was supposed that it would sail toward Saloni-
ca, when a sudden and extremely violent gale
forced it to quit its position and anchor in the
Dardanelles.

Smyrna, Nov. 21.—No new dissensions have
appeared at Samos, and this island is peaceable
under the last governor, whom it was forced to
accept. The spirit of the inhabitants is still the
same, independence or death. Every one who is
able to bear arms, is armed, and the women second
with all their strength the labours of the men.

It is asserted in the Oriental Spectator, that the
Greeks in the island of Candia have been de-
feated by the Turks, with the loss of about 5000
men—that the Turks in Candia, being reinforced
by troops from Egypt, had repeated actions with
the Greeks, in all of which they were successful.

and took five villages, where they made two or
three thousand prisoners, whom they had con-
ducted to Candia. The paper of the latest date
reasserts these accounts, but states that they have
been positively contradicted by the Greeks.

Dates from Constantinople to the 12th of Nov-
state that Mr. Mensaghi, formerly Russian Chan-
cellor, is to come there under the title of Inspec-
tor of Russian commerce, and to be accompanied
by Baco, the first Secretary of the Russian Em-
bassy.

Aboulabout Pacha is at Zeitun with 15000
men. His intentions are not known—but the
Turks seem to be every where taking positions
which will leave their rear in safety, wishing to
precipitate nothing. They are now masters of all
the Gulf of Volo, they have no anxiety for Eu-
bea. Negropont and Caristo being two very
strong and well provisioned places. Triqueris has
submitted. The Agathophiles are making no far-
ther motion—Attica is held in check. 25000
Turks are blockading Missolonghi by land.

Extract of a letter from a Bostonian residing at
Smyrna, dated Smyrna, Nov. 22, 1823.

"The Greeks go on famously. A naval ac-
tion has lately been fought in which the Greeks
captured a sloop of war, several brigs, a schooner,
and transports."

"P.S.—I have just time to add, that we have
this moment received official news of the sur-
render of Corinth to the Grecian army, under a
capitulation, the prisoners to be landed in Asia.—
The Greek vessels with the prisoners, are now in
the Gulf, with the intention of landing. It is
an all-important place for the Greeks, whose
cause appears daily to brighten."

Spain.—Letters from Madrid represent Ferdi-
nand as entirely indisposed towards any degree of
conciliation with his subjects, or amnesty and ob-
literation of past transactions—notwithstanding the
advice of some of his principal counsellors to a
prudent and moderate line of conduct.

DEATHS.

In Boston, Clotworthy McKeige, Esq. aged 83,
formerly of Halifax, N. S.; Mrs Catharine Torrey
61, relict of the late Samuel Torrey, Esq.; in the
Alms-house, Mrs Rhoda Shadwick, 90; Capt.
Henry West, 68; Mrs Susanna Hatch, 73; Mr
Nehemiah Hollis, 56; Mr Thomas Boden, 26;
Mary Collins; Mr Thomas McDonald, 38; Mrs
Mary Hayden, widow of the late Mr Joseph H.
51; Phebe Young, 83, a woman of color; by sui-
cide, Mr George Furness.

In Newton, Miss Catharine Smith, 21.—In Charle-
stown, widow Abigail Powers, 80.—In Roxbury
Mrs Mary McIntire, 61.—In Dorchester, Capt.
Henry Cox, 56.—In Dedham, Miss Abigail Fisher,
21, daughter of the late Mr John F.—In Milton,
Miss Frances Crehore, 57.—In Lexington, of the
Small Pox, Capt. Jacob Priest, of Littleton, Mass.
67, a patriot of the revolution; of Small Pox, a
child of Mr Thaddeus Reed, 3 mo.; Mr Luther
Prescott, 30; Mr John Muzzy, 70.—In West-Cam-
bridge, Miss Mary Cook, 76.—In Slough, 28th
ult. Dea. Roger Sumner, 86.—In East-Bridge-
water, 23d inst. Capt. Levi Washburn, 72.—In
Salem, Mr James Goldthwait, 77.—In Marble-
head, Mr John Symms, 22.—In Portsmouth, drown-
ed, Mr George Cross, of Manchester, 2d mate of
ship Mary Beach.—In Taunton, Mrs Elizabeth
D. Read, 39, wife of Wm. Read, Esq.—In Granby,
Mr Thomas Fairfield, 90.—In Hatfield, widow
Martha Field, 79.—In Chesterfield, Mr Zebulon
Robinson, 76.—In Ashfield, Mr Elijah Waite, 79.
—In Brewster, of Small Pox, Mr Samuel Foster,
48.—In Newburyport, widow Lydia March, 89.—
In Middleboro, Mr Thomas B. Sprout, 25; Mr
Jacob Wood, 67, a soldier of the revolution. While
in the act of sliding from his hay-mow a rake
handle entered his bowels inflicting a wound
which he survived but seven days.—In West-
Springfield, Mr Ebenezer Wyman.—In Union,
Mrs Anne Gleason, 75; wife of Col. G. formerly of
Framingham, Mass.

In Middletown, Conn. Mr Richard E. Hosmer, 38.
In Pennsylvania, Rev. LEMUEL TORRE, 61, for-
merly of Newport.—In Washington city, Mr James
Pettigrew, 40; Mr Fontaine Maury, 64.—He
was one of the aids of the Marquis La Fayette,
in the revolution.—In New Orleans, 27th Dec.
Abner L. Duncan, Esq. counselor at law, 46.—
At Gallipolis, Ohio, Mrs Martha, wife of Mr
Solomon Hayward, 62.—In Warren Co., N. C.
Hon. James Turner, 57, formerly Governor of that
State.—At sea, on board ship Mary-Ann, Mr Wm.
Cox, steward.—On board the U. S. frigate Consti-
tution, in Jan. 1823, Mr Joseph Henderson, of Sa-
lem.—Lost overboard on the 10 Jan. from brig
Gallego, while on her passage to Baltimore,
Thomas C. Stoddard, of Boston.

LATHROP'S SERMONS.

WITH a Memoir of his Life, written by him-
self. "The system of truth which he
found in the Bible, and to which he steadfastly
adhered, was that, of which salvation by the
atoning blood and life-giving Spirit of Christ, is the
prominent feature. Here, he often declared, he
rested his hope of heaven; and that if the great
doctrine of atonement were taken away, there
was, in his view, nothing left in the gospel, to
meet the necessities of the sinner. His discourses
were remarkable for a practical exhibition of gos-
pel truth, for a strict and ingenious analysis of his
subject, for abounding with lively impressive
sentiment, and deep and critical views of human na-
ture, and for a simplicity and perspicuity of meth-
od, sentiment, and expression, which rendered
them alike intelligible to the most illiterate, and
gratifying to the most refined of his hearers. It is
a common observation among preachers, that the
great truths of the gospel, from the peculiar con-
stitution of the human mind, lose much of their
effect by being often repeated; but Dr. Lathrop,
possessed the rare talent of making the text of
every discourse so prominent, that while he kept
constantly in view the same cardinal truths, his
hearers were perpetually gratified with novelty."

Price \$2.—For Sale by R. P. & C. WIL-
LIAMS, Wholesale and Retail Booksellers, Boston.
The Trade supplied on liberal terms. Feb. 7.

ANNOTATIONS ON THE BIBLE.

JAMES W. BURDITT, Franklin Head, No.
94 Court Street, has for sale a few copies of
Annotations upon the Holy Bible: wherein the sa-
cred text is inserted, and various readings annex-
ed; together with the parallel scriptures. The
more difficult terms in each verse are explained;
seeming contradictions reconciled; questions and
doubts resolved; and the whole text opened—
by the late Reverend and learned divine, Mal-
theus Poole—to which is prefixed an account of
the life and writings of the author. Feb. 7.

POETRY.

ADULT SCHOOLS.

BY MONTGOMERY.

Though earth no lovelier prospects shows
Than children walking in thy ways,
And heaven no sweeter music knows
Than infant voices 'd in praise:—
Though such secur'd from early vice,
Water'd by thy continual care,
Spring up like trees of Paradise,
And fruits in long succession bear:—
Yet will the tears of transport swell,
Our spirits' pure affection burn,
When aged sinners, warn'd of hell,
Though late and slow, to God return.
Humbly they take the lowest seat;
Matrons and hoary-headed men
Are learners at the Saviour's feet,
Are little children once again.

MISCELLANY.

CAUSE OF THE GREEKS.

An Extract from the London Eclectic Review.

But if it is not as descendants from the ancient Greeks, that they claim our peculiar sympathy, neither is it, in our judgment, because they are Christians. Christians they are in name only; and we frankly concede to Sir William Gell, and all other friends of the Turks, that Islamism has more in common with the religion of the New Testament, than the paganism into which the Greek and Latin superstition have alike to a large extent degenerated. But let us do the Greek justice; he is not less a Christian than the Spanish monk or the Irish white-boy; and therefore, unless we could reform our nomenclature, and restore the word Christian to its primitive meaning, we must still include the worshippers of the Panagia and St. Isidore, among the nations of Christendom. We do not, however, like to hear it argued, that the honour of Christianity is implicated in the cause of the Greeks. This might have done for the days of Peter the Hermit; but the time has gone by for waging holy wars on this pretence. The Mussulman knows, or ought to be made to know, that the Greeks have not a common faith with us; that we regard them as idolaters who have corrupted and grossly departed from the faith contained in the sacred book we reverence in common. The plea of delivering the Christians from the yoke of the Infidels, is hollow and unsound: the yoke of the Man of Sin, is fully as detestable. Were the Greek Christians in possession of civil and religious liberty under their Turkish masters, we should not be more authorized to encourage them in insurrectionary proceedings, than we should be in trying to stir up the Protestants of France against their Roman Catholic rulers. The truth is, that the honour of Christianity is much more deeply concerned in the conversion of the Greeks than in their political emancipation;—nay, much more in the conversion of the Turks too, than in their expulsion. It is the existence and spread of Islamism, not its political ascendancy, which reflects disgrace on those who bear the Christian name. The primitive Christians felt it no disgrace to live under Heathen rulers, but they would have deemed the progress of heathenism morally impossible; and while Christianity retained, with its original purity, its expansive force, its reproductive energy, it was morally impossible. The scimitar of Mahomed would have been powerless as the sword of Nero or Diocletian, against the eternal nature of that faith, which never waxed feeble till it became incorporated with the grosser element of secular power and grandeur.

Still, while we deprecate the religious pretence for a crusade against the Turks, there are religious grounds on which the Christian must rejoice in the downfall of Islamism, even though nothing better than the Greek superstition should in the first instance occupy its place. The worst feature in modern Mahomedism is, its ferocious stupidity. Wherever it prevails, a step is immediately put to the progress of civilization, the humanizing light of science is shut out, and the faculties of men become stunted and incapable of further growth. The Turk is a finer animal than the Greek, but he is only an animal: he has reached the perfection of his instinct, and there he stops. The Greek, on the contrary, is at least capable of learning, capable of civilization: he is not illiterate upon principle, condemned to barbarism by his creed. His condition is that of a child hitherto untaught and ill-treated, wayward and savage; but his character is not fixed: in him the principle of growth remains to be developed, and he may yet attain the moral stature of man.

Then, the Greeks recognize the Christian Scriptures. With what sincerity their priests may concur in their circulation, it matters not to determine; they acknowledge their authority, and cannot escape from it. The Bible must circulate in Greece, when that country shall be once delivered from Turkish domination. Curiosity and the thirst for learning will, as in Ireland, aid its circulation; the original language of the New Testament Scriptures, will recommend the volume to the Greeks; and the well known opposition of the Latin Church to the general distribution of the Scriptures among the laity, will furnish their priests with a motive for encouraging it. The example of the Russian Church, moreover, cannot fail to have a powerful influence on the clergy of Greece; and little doubt can be entertained, that they will be induced to take the lead in a cause which they cannot hinder from advancing. The efforts of the Bible Society have for the present been checked by the political commotions which distract the Turkish empire. The revision of Hilarion's Modern Greek Testament by the Archbishop of Mount Sinai,

has, however, been proceeding, and measures have been adopted for a first edition. A complete copy of the Albanian New Testament also has been forwarded to Malta, and Hilarion was taking steps to procure the translation of the Old Testament into that language. Anthemius, the present Greek patriarch, is said to be a friend to the objects of the Society. In the mean time, the Ionian Bible Society has been proceeding with zeal and success; and the influence of the new state of society which is, we fondly hope, in the process of formation in the Ionian Republic, must be powerfully felt, eventually on the Hellenic continent.

But the fall of the Turkish empire could not but be attended with the most important moral as well as political results. The caliphate, the vicarious succession resides in the Sultan; and when the master of Mecca is overthrown at Constantinople, Islamism will have received its death blow. Egypt is already lost to the Vicar of Mahomed; Arabia has revolted from the prophet; Syria only awaits a favourable opportunity of asserting her independence; Persia will exult in the ruin of her Ottoman rival, and has already begun to question the authority of the Koran; and Armenia, if not swallowed up between Russia and Persia, will share in the fortunes of Greece.—Such is the crisis of the East. It is impossible for any intelligent philanthropist, much more for any devout Christian, to be otherwise than intensely interested in the present struggle, seeing that results are implicated in it, of such immeasurable importance, that the cause of the Greeks is the cause of human society.

AMHERST COLLEGE.

Extracts from a discussion in the Senate, on the Report of a Committee in favor of incorporating Amherst Institution.

Hon. Mr. MILLA, observed, It is allowed by all that their Buildings are sufficient for a College, that their Funds are very respectable,—and that the number of students is uncommonly large, for an infant Seminary. They simply ask for power to manage their Funds and confer Degrees. The Memorial from Williams College may be supposed to contain all the arguments against a Charter. It is not to be supposed that it will materially affect Harvard, and there will probably be no objection from that source.

That three colleges can be supported in the State, is evident from the number of students which the State furnishes. The present number exceeds 500; and it will doubtless increase.

Hon. Mr. ADAMS, observed, That the fund in the hands of the Trustees of the Collegiate Institution, was given for the benefit of pious and indigent scholars, and therefore has nothing to do with a college. The only question for the consideration of the Legislature is, whether another college would promote the public good, and whether the Legislature think it proper and expedient to endow another College. If this be the case, I would cheerfully acquiesce in the measure—otherwise I am opposed to it.

Hon. Mr. NOYES—stated, that the income of the charity fund went to the support of the officers of the college, it being appropriated to the payment of the Term Bills of indigent and pious young men. It is said, we have colleges enough;—but if men ask for an incorporation who can support themselves, shall we refuse to incorporate them, merely because we have others of our own endowing?

Hon. Mr. TITUS made the following among other remarks: these gentlemen have undertaken to establish a college, without first consulting the Legislature as to the expediency of the measure, and now come and demand a charter; this does not become them.

Hon. Mr. KEYES—was opposed to the acceptance of the report—he regretted that the subject now agitated the board; but regrets were vain. In considering the necessity of an additional college, we should not confine our views to this Commonwealth, but consider ourselves as citizens of New England, and of the United States.—In New England we have eight institutions of this kind; they abound in every direction; and if I could have my wish I would strike from existence all but the three oldest. The colleges do not average 150 students; a number much smaller than they are able to accommodate advantageously, and they are daily calling for funds.

Hon. Mr. FISKE remarked—The question before us is not whether there ought to have been a college at Amherst. It is established, and in successful operation. And the Constitution binds us to encourage all Seminars.

If we refuse a Charter, how are we, when we leave this hall, how are we to face the mass of population, who feel interested in this College? They will say, you incorporate Theatres; they will say, you have incorporated an Association for the cure of horses; they will ask, have you more regard for horses than for human souls? they will say, you have incorporated a riding school; they will say, you incorporate hotels; instance, the one at Nahant. They will ask, are you more accommodating to bacchanalian institutions, than to such as are designed to promote the great interests of literature, science, and religion? The people reason on such subjects.

Hon. Mr. AUSTIN remarked—My mind is unsettled on this subject. Much may be said on both sides of the question. In Great Britain they have only 4 Universities for a population of upwards of 17,000,000. Harvard is not yet endowed, as might be desirable. They need a Professorship of Agriculture with 20 acres of land. They need additional facilities for instruction in Chemistry. One College well located would be sufficient for the State. But, on the other hand, Harvard is badly located, especially as it respects the morals of students. Had it been located at Worcester, I should not wish for another. Within twenty years the expenses of an education at Harvard have been doubled. Williams College is too far distant for those in the interior and Eastern parts of the State who cannot afford to go to Cambridge. It is on the borders of Vermont and New-York, and is in fact as much a college for those states as for Massachusetts. Amherst is the very spot for a college, as it regards economy and morals. Education is good, and desirable among all classes.—And there is at present no danger of too many being educated. The same amount of money will educate at Amherst or Williams double the number that it will at Harvard. 200 is enough for any College. And I do not understand that they are solicitous for a greater number at Harvard; which certainly shows their wisdom. Should they have a thousand students, the morals of every man would be corrupted, and they would be unmanageable. The relative situation of Amherst is peculiarly favorable, as appears from the map, central to other colleges, and central to a numerous and enlightened population.

The real object of this Petition is to obtain the power of conferring degrees; which is very desirable; especially as it respects those who are desirous to enter the profession of Law; as, according to established rules, those who have not received a degree are required to study Law two years

longer than those who have. Amherst College, if incorporated now, will start with a larger number of students than Williams has, after being in operation 30 years. The funds of Amherst Institution, though lightly spoken of, are certainly very respectable.

Hon. Mr. RICHARDSON, observed,

The principal facts in this case which appear to be conceded on all hands, are these. First, that Amherst College has acquired funds sufficient, together with tuition fees, to support a President, two or three Professors, and two Tutors; and to pay the college bills of a large number of indigent young men.

The second fact conceded is, that the character and talents of the President, and of other instructors are such as to give the most ample pledge to assure the members of Amherst College of all the advantages of instruction enjoyed at other similar institutions. This fact is confirmed by publications already before the public, and which do honor to the interior part of this State.

The third fact conceded, is, that there are already erected commodious Buildings sufficient for the purposes of the institution. The fourth fact is, that there are now one hundred and twenty-six Members of the College, a number nearly as great as the average number in the other colleges in New England.

The fifth fact is that the expenses of a collegiate education at Amherst are as small, if not smaller, than at any other college.

The sixth fact is that the location of the College, on account of its distance from others is most favorable, it being near the heart of the state, and in a part delightfully pleasant and salubrious.

The seventh fact conceded is, that Amherst College asks no appropriation from this Government. The whole combination of facts in this case is peculiarly strong, and presents a powerful claim on the attention of the Legislature.

Hon. Mr. HUNNARD observed, The objections to this charter must, by the eye of candour, be seen to be all founded on local or petty considerations. They are, so far as I have learned, four.

1. That another College is not needed.

2. That Williams College will be injured.

3. That it is inexpedient to multiply colleges.

4. That the petitioners will ask for money.

First, it is said, another College is not needed.

There is a moral necessity for the increase of men of learning and piety; for the edification of churches and schools throughout our land, and for extending the light of science and religion through the world. And if more funds will be given, in consequence of new colleges, and more worthy young men educated, we are morally bound to encourage such new Seminars.

This land, except New-England, is greatly in want of men of education and piety, and morals. And how are these wants ever to be supplied? Who seeks ministers, and schools, and wealth, and honors, but those who are in the midst of them, and know their value. We are then bound to encourage every attempt for providing these privileges, and imposing them upon others, who have yet to learn their value. These are necessities which we must impose upon our fellow men if we have any regard for their welfare. The affectionate parent forces instruction upon his child. So should government do upon the ignorant, the perverse, the selfish, and the opposers of general improvement. And who are the best judges in regard to the wants of our land, and the world? Those who seek to relieve them, or those who are indifferent?

There is seldom an instance of a college being founded like this, by the voluntary contributions of thousands. Which shows that the public are interested. Out of the 50 colleges in England, there is not one, but what was founded by an individual, except Christ College in Oxford. This Institution is also founded by the Yeomanry of our state,—by the middling class of citizens; and on account of its affording peculiar facilities to students springing from the middling and lower ranks of society, it exists in the hearts of ten thousands, and will be an honor to the Commonwealth, when we are gone.

It is said that Williams College is likely to be injured by the prosperity of this. What it is should be? It is a known principle of Law, ("damnum absque injuria," that there are injuries of individuals or associations, which are perfectly justifiable, and necessarily connected with all public improvements.

What is the situation of Williams College at this moment? The exertions made for establishing a College in Hampshire have given a spring to the good citizens of Berkshire; and they have contributed largely to the charity funds of Williams College; the price of board in its vicinity has been diminished, and the number of its students has greatly increased. Its average number of students, for a considerable number of years previous to the establishment of the Institution at Amherst was only 60 or 70. But its present number is 119, and that of Amherst 126: So that the two Institutions contain more than 3 times the number, who were previously in the habit of going to Williams.

It is said to be inexpedient to increase the number of Colleges. I ask why? Is it easy to govern 400 students as 200? Can you expect the same particular instruction will in the former case be given to individual students as in the latter? And the same careful attention to their morals? The experience of colleges in all countries is in favor of a moderate number of students.—There is not a college in England that has more than two hundred; though many of them are near each other. The University of Oxford contains 25 colleges; but they are entirely distinct, under different instructors and different laws. The University of Cambridge contains 17 colleges equally distinct; and there are in addition to these, 6 other colleges in England not authorized to confer degrees.

I would here suggest some positive reasons, why the establishment of the college at Amherst is wise. Its location is peculiarly favorable.

Its situation is central—90 or 100 miles from various other colleges, & 55 from Williams; in the centre, between the north and south lines of the state; central to the old county of Hampshire, which furnishes 129 college students;—so located as to render the least injury to other states, and the greatest advantage to this; on a beautiful eminence, where the surrounding prospect is delightful; where all the means of living are cheap and the climate healthy; where the morals of students are likely to be secure; and where there is ready communication with all parts of N. England.

Who will suffer loss from the establishment of this College? Not Harvard, nor Williams, but Yale, which can very well afford it, having now 374 students.

And who will deliberately oppose this Institution. Will federalists oppose it? the long tried and ever distinguished patrons of learning and religion? Will democrats oppose it? The champions of freedom and equal rights and civil and religious privileges? Will the liberal Christians oppose it? The universal advocates of free inquiry, and rational improvement? Will orthodox Congregationalists, or Baptists oppose it? Engaged as they are, in sending the light of truth abroad, among the heathen, they never can be indifferent to its institutions at home. But who are the Orthodox? A numerous, candid, liberal, enlightened portion of citizens, not sufficiently known to others. All that is great and good in our land sprung from orthodoxy. In the persons of Luther and Calvin, and their associates, it brought about the Reformation in the 16th century and introduced a new era of liberty and light on our world. Orthodoxy, in the person of Knox, rescued Scotland from Popish dominion and superstition. The spirit of orthodoxy animated the pilgrims, whom we delight to venerate as our forefathers.—It has founded all our colleges; and is itself founded on a ROCK. And when the final tempest shall sweep away all that rests upon the sand, the orthodox,

together with all other Christians, will rise in safety, and shine forever.

Our Newspapers boast of the wealth and enterprise of New England. Let us then be ever ready to act according to our profession, and our means.

Williams College was established by our Legislature in 1793, and Bowdoin, (Me.) in 1794. The population of New England and New York, which properly belongs to us, has more than doubled in thirty years. The gain in Massachusetts alone is 147,000. If then it was wise for the State to establish a College in 1793, it is now wise to establish another; especially, when we consider that a much greater proportion of our citizens are now disposed to give their sons a public education. The tide of emigration from Massachusetts is likely to diminish, and of course our population to increase in consequence of the increase of manufacturing establishments. Already this State has \$18,000,000 in incorporated Manufactures. And from a paper laid on our tables, it appears that 50,000 pieces of flannel have been made in one Factory the past year. But while our Manufactures are flourishing, and we are preparing to export the work of our hands; who is to carry abroad learning, the noblest of all exports? The necessity for education, and for men eminent for their learning, and talents, and virtues, is every day increasing. Mental elevation and improvement must keep pace with the worldly enterprise of our citizens, or we become in time, the degraded slaves of the world; and shall have despots to rule over us. In England, which contains not more than twelve millions of inhabitants, there are 48 colleges. But the United States, which contains nearly the same population, have only 27 colleges; notwithstanding the policy of our free government, far more than that of England, calls for the multiplication of such seminaries. New England and New York contain, at the present moment, 23,000 at least, between the age of 16 and 26; many of whom surely ought to be publicly educated.

If it be true that the religion of the Bible is from God, and that its prospects of increase are daily brightening;—If the mighty and generous enterprises of the present day, for its diffusion are not all visionary;—and if the same benevolent spirit which is pervading the nations of Christendom, has actuated many of the founders of this institution—it will continue to prosper—its edifices will rise; and when we shall have passed off the stage—when in future ages, a brighter day shall dawn on our world—the sons of Amherst will rise up in this place, (with the sons of Harvard and Williams) and do honor to our common country; and will help to perpetuate, and extend through the world the blessings of civil liberty & Christianity.

Hon. Mr. LELAND, observed,—That the ground he had intended to take, had been so ably, so lucidly, so completely occupied by the Hon. gentleman who had just spoken, that he should be very brief.

It is triumphantly said that the public good forbids the incorporation of this College. But not one particular is stated, wherein it would interfere with the public good.

Some persons say that the decision of the Legislature in regard to the removal of Williams College was a final judgment in this case. But that decision had no reference to this case. What was that decision? Simply that it was morally wrong, unconstitutional and therefore inexpedient to tear away the College from Williams town, after its Benefactors, who had planted it there, were sleeping in the grave!

It is said by those who have spoken on the other side, that this College is chartered, it must be endowed by the State. This suggestion must be designed to create unnecessary alarm.—There is not the least probability that it will need assistance from Government. Its very location is an ample Fund.

Sound policy requires the granting of this Charter. It will be attended with no disadvantages to the State. And it will be attended with this peculiar advantage among others—it will secure the confidence of the people in the Government. The founders of this Institution belong to that large and intelligent class of our citizens, denominated Orthodox. Refuse this Charter, and they will say and feel, that Harvard, or Unitarian influence is the occasion.

Again, they will say, this College is designed to accommodate the poor, and those in the middling walks of life.—And by refusing a Charter the great body of country citizens are wantonly deprived of the privilege of a College. Something more than the feelings of Orthodoxy will be awakened. The people will feel that there is a disposition on the part of Government to maintain an Aristocratic monopoly. And rely upon it, your next election will bring persons here, who will acknowledge and support the Rights of the people.

Hon. Mr. THAXTER—observed in connexion with this subject, I shall not inquire, whether the cause of federalism, or democracy, unitarianism or orthodoxy, is to be promoted. The simple question is, whether the incorporation of this institution would be for the benefit of the community.

Let Infidels read the Bible they oppose.—Mr. ROBERT ATKIN, a book-seller of Philadelphia, was the first person who printed a Bible in that city. He was a Scotch Seceder, and an eminently pious man. While he kept a bookstore, a person called on him, and inquired if he had Paine's Age of Reason for sale. He told him he had not; but having entered into conversation with him, and found he was an infidel, he told him he had a better book than Paine's Age of Reason, which he usually sold for a dollar, but would lend it to him, if he would promise to read it; and if after he had actually read it, he did not think it worth a dollar, he would take it back again. The man consented; and Mr. Atkin put a Bible into his hands. He smiled when he found what book he had engaged to read, but he would perform his engagement. He did so; and when he had finished the perusal, he came back to Mr. Atkin, and expressed the deepest gratitude for his recommendation of the book, saying it had made him what he was not before—a happy man, for he had found in it a Saviour & a friend of salvation. Mr. Atkin rejoiced in the event, and had the satisfaction of knowing that the Reader of the Bible, from that day to the end of his life, supported the character of a consistent Christian, and died with a hope full of immortality.—Teacher's Magazine.

Anecdote of WASHINGTON.—In 1777, while the American army lay at Valley Forge, a good old Quaker, by the name of Potts, had occasion to pass through a thick wood near headquarters.—As he traversed the dark forests, he heard a voice, which, as he advanced, became more fervid and interesting. Approaching with circumspection, whom should he behold but the Commander in Chief of the armies of the United States, on his knees, in the act of devotion to the Ruler of the Universe!—Washington was interceding for his beloved country—with tones of gratitude that laboured for adequate expression, he adored that exuberant Goodness, which, from obscurity, had exalted him to the head of a great nation. He utterly disclaimed all ability of his own, for this arduous conflict—he wept at the thought of that irretrievable ruin which his mistakes might bring on his country, and with a patriot's pathos, spreading the interest of unborn millions before the eyes of Eternal Mercy, he implored the aid of that arm which guides the starry hosts. Soon as the General had retired, Friend Potts returned to his house, threw himself by the side of his wife, and said, "I have seen this day what I never shall forget.—If George Washington be not a man of God I am mistaken—and still more shall I be disappointed, if God does not through him, perform some great thing for this country." [Missionary.

REMARK.—There is a point inconceivably fine between the offence and the charm of familiarity.

SUMMARY.

From South America.—Among the documents which have been lately received from Mexico, is an able report from the Mexican Secretary (Llanos Alaman), concerning the foreign relations and internal condition of his country. The Secretary mentions that the Spanish Commissioners without anarchy which they witnessed—that a true family and Colombian government—that the provinces of New-Mexico and Chihuahua were infected by tribes of hostile savages—that a contagious disease and assassinations prevailed in an unexampled extent—that vaccination was known only in Mexico, and some of the provincial capitals, but measures had been taken to propagate the vaccine matter—that, in many places schools were altogether wanting, though in the metropolis a very large Lancasterian seminary has been established, and a committee instituted, of learned men, study and advance the interests of public education in all forms—that reading rooms have been set apart in all the houses used by the municipal authorities throughout the provinces, which are to be supplied with official documents and periodical works, &c. Very judicious measures are proposed for the restoration of order, industry, commerce, and the facilities which they require.

LEGISLATURE OF MAINE.

Deaf and Dumb.—An order was passed directing the Secretary of State to call upon the selectmen &c. of towns and plantations, who have been delinquent in their returns of the deaf dumb, to request them to attend to that duty forthwith.

Lands for Schools.—A committee has been appointed to enquire into the expediency of granting lands for the support of schools, to such towns as have not received grants of this kind from Massachusetts.

Imprisonment for Debt.—Messrs. Smith, Pierce, and Clark were appointed a committee to be joined by the Senate, to consider the expediency of abolishing imprisonment for debt.

MARYLAND.

The amount of expenses for the year, are estimated at \$153,495 53—and the receipts into the Treasury at \$85,442 48—leaving a deficiency to be provided for of \$68,053 05. In order to meet this deficiency the committee recommended the continuance of the direct tax of last year of nine thousand dollars; and for the remaining sum of \$59,053 05, to be provided for, they recommended a special tax upon several objects, which are enumerated in the report.

Resolved by the General Assembly of Maryland, that a committee of seven persons be appointed to procure a marble STATUE OF WASHINGTON, to be placed in the Senate Chamber of the state, upon the very spot where he resigned.

Cause of the Jews.—The bill in favor of the Jews has been passed by the Senate of Maryland, &c.

Meteor.—A brilliant Meteor passed over Richmond, Vir. about 11 o'clock at night on the 12th ult. In a dark room it light resembled that of lightning, but was more intense and of longer duration; persons in the streets gave different accounts of its elevation, size and appearance; but agree that its velocity was great, and its course northward. After it passed the city, it exploded with a noise resembling distant thunder. From the time that elapsed between the light and the report, we should judge that the explosion took place at the distance of several miles.

LITERARY NOTICES.

Biblical Criticism.—Messrs. T. & J. Smith, of New-York City, have just published a small volume, entitled "Notes on the Epistles to the Romans, intended to assist Students of Theology and others, who read the Scriptures in the original"—by Samuel B. Turner, D. D. Professor of Biblical Learning, and Interp. of Scrip. in the General Theological Seminary of the Protestant Episcopal Church.

Atlas.—A New General Atlas is about to be published by Mr. A. Finley, of Philadelphia.—The work is to be printed in imperial quarto on superfine drawing paper, and very neatly bound. Fifty-eight maps and two charts will be included in the Atlas; the price of the whole being but \$10.

University of North Carolina.—The Trustees have appropriated the sum of \$3000 for the purchase of a philosophical apparatus, and a similar sum for the increase of the Library.

Worcester Prize Essay.—The sum of one hundred dollars has been given to the Trustees of Williams College to constitute the Worcester Fund, out of the proceeds of which it is to be annually given a premium for an Original Essay by one of the Alumni or under-graduates of Williams College; showing the evils of intemperance—the essay not to exceed thirty minutes in length. Notice is therefore given, that a premium of five dollars will be awarded to the best essay on the above subject before the first day of August next.—Each essay should have some name or sentence written upon it, and be accompanied by a sealed paper containing the true name of the writer, and having on the outside the same name or sentence that is written on the essay.

MRS. SHERWOOD'S STORIES.

JUST received and for sale by R. P. & C. Williams—price \$1, fine paper, 75 cents. Stories explanatory of the Church Catechism, chosen by Mrs. SHERWOOD, author of the Infant's Progress, the Governess, &c. Also, the history of Henry Milner, a little Boy who was not brought up according to the fashion of this world.—By Mrs. SHERWOOD, author of Stories explanatory of the Church Catechism, 62 1-2 cts. Jan. 31.

COMMON THINGS.

JAMES LORING, has for sale at his Bookstore, No. 2, Cornhill, price 12 cents single, and \$1.12 cts. per dozen. The First Catechism for Children, containing Common Things, necessary to be known at an early age.—By Rev. DAVID BLAIR, with the addition of several articles adapted to the capacities of children; a Catechism of the American Revolution, and of the History and Customs of Nations. Third edition. Jan. 31.

EVANGELICAL CATECHISM.

FOR sale by LINCOLN & EDWARDS, No. 53, Cornhill. The Evangelical Catechism, a cheap and appropriate little work for Sabbath Schools, and appropriate little work for Sabbath Schools, \$1.20 per 100. Also, THE NEW TESTAMENT, on a large Type, suitable for the aged. Jan. 31.

MASON'S SPIRITUAL TREASURY.

FOR sale by LINCOLN & EDWARDS, No. 53, Cornhill, Mason's Spiritual Treasury, for the Children of God, being reflections on Texts of Scripture for every morning and evening in the year, in 2 volumes. Also Cotton Mather's Essays to do Good. Jan. 31.

DR. HUMPHREY'S ADDRESS.

Delivered on the occasion of his Inauguration to the Presidency of the Collegiate Institution in Amherst—for sale at the Bookstore of S. T. Armstrong, Boston; and at the Bookstores in Worcester, Springfield, Northampton, and Greenfield. Price 20 cents single, \$1 50 a dozen. Jan. 24.

MUSIC TUITION AND BOARD.

M. S. P. TAYLOR, Professor and Teacher of Music, and Organist at the Old South Church, respectfully tenders a professional service to the Ladies and Gentlemen and Singers, teaching the Piano-forte, Organ and Singing. Application to be made at his house No. 6, Popple Street—where a few Young Ladies can be accommodated with Board, and have the use of the Piano-forte. Dec. 27.